[P. 381, B]

825
771

the Washo, it seems clear that the animal is held in special awe and esteem by modern Indians.

FISHING
(252a-296)

226
789

Fishing appears to be far less subject to ritualization among the Washo than was hunting. Here again there may be a correspondence between the amount of ritual and the degree of certainty involved in obtaining the desired food. The Washo area is rated by Rostlund as being one of the higher fish-producing areas in North America. Certainly the many lakes, streams, and rivers were the source of great amounts of fish every year. Indians who could at most be described as only middle-aged, recount the tremendous numbers of fish which swept up the streams from Lake Tahoe during the spawning season. While the numbers may have varied from year to year, the large number of fish plus the intensive fishing methods employed by the Washo almost guarantee a large catch.

[787] [535] [782]

However, d'Azevedo reports that Northern Washo describe some degree of ritualism connected with fishing (d'Azevedo personal communication). Dreamers are said to have predicted the day of the spawning run. Dances were held and prayers said, suggesting a rather attenuated first-fish ceremony for some of the Washo (2618). Other Washo report "big times," which included dancing and prayer, during the spring gathering on the lake. However, in the actual catching of fish there was much less ritual.

[825] [439] [262]

Some fishermen carried a fishing medicine composed of dried larvae of the Ephydra hians (Say), called kutsavi by the Paiute (Heizer 1950) and matsi bahaka by the Washo. These larvae were obtained from the Mono Lake Paiute in trade or as gifts. They were considered good food and are still eaten by some Washo. However, in addition they were credited with having great powers to lure fish and were rubbed on harpoons, hooks, and lines. Perhaps this material was considered a fish medicine because these larvae are said to be generated from the scales of a giant fish. This leviathan is reported to have traveled through all the lakes in the Sierran area looking for a lake large enough in which to live. At Mono Lake it scraped some scales into the water before it left to find a permanent home in Lake Tahoe (Steward 1936). Whether the Washo share this story with the Owens Valley Paiute, I do not know, but Mono Lake, because of its saline water and its lack of any fish life, is thought of with some fear and awe. Today I get the impression that some Washo still keep a bit of this material with their fishing gear, although they are apt to rationalize it as a lure rather than real medicine. It should be remembered that hook-and-line or spear fishing accounted for a much smaller percentage of the total annual take than did trapping, damming, netting, or other communal methods which entailed no ritual.

[773]

MISCELLANEOUS CONCEPTS ABOUT HUNTING AND FISHING

784
224
227
841
[562]
[783]

A number of ritual activities cluster around hunting and fishing. Perhaps the most important is the requirement that women, particularly menstruating women, avoid the hunting and fishing equipment. If a woman touched such gear the owner would bathe it and pray

841 [P.382, A]
224

[227] "I'm giving you a bath to wash away the bad luck." (2354-2378).

[784] A further restriction placed on menstruating women was that they must not eat meat during their periods.
[262] To do so meant bad hunting for the man who killed the game.

262 The meat from the neck of a deer and the intesti-
224 nal organs were forbidden to vigorous young people. If a man ate neck meat his aim would be bad (340-348). Neck meat was reserved for children and the old. In actuality it would seem that only the children and the almost decrepit ate such meat. One of my informants who is seventy-five, thus certainly qualifying for old age, has never tasted either neck meat or in-
[886] ternal organs. To do so apparently would be an admis-
[841] sion of loss of vigour which no Washo oldster wishes to make. Menstruating women today will eat meat purchased from a butcher but refrain from eating venison or other game taken by someone they know, for fear of spoiling his luck. Menstrual taboos also hold today in regard to touching firearms or fishing poles, al-
[562] though at least some Washo women own fishing poles,
[226] and in the early part of this century a woman who lives at Carson City was reputed to be a great hunter. In times past, certain women are reported to have made excellent bows but not to have used them.

224 Stewart reports dances to bring deer which none of
535 my informants remembered. However, even in his time the dances were said to be "mainly for pleasure," which
[789] suggests the sacred nature of such dances has gradual-
[178] ly faded out of the consciousness of most modern Washo, particularly as deer hunting has become entirely an in-
[796] dividual enterprise and is no longer central to Washo subsistance.

GATHERING

222 As stated earlier, there appears to have been much
527 less ritual involved in gathering activities, perhaps be-
[789] cause there was much less chance of failure than in
[535] hunting. However, Stewart reports that sometimes dances were held to make seeds grow (2619-2621). Such gatherings appear to be remembered, if at all, by living Washo only as social occasions.

The fall pine-nut dance was clearly part of the rit-
[262] al of the pine-nut harvest (2617, 2622). The pine nut
[178] was central to Washo winter survival, and its production was a matter of extreme concern. Even today the pine-nut harvest becomes a paramount interest among all the Washo during the last part of the summer. Speculations as to its size, wishes for rain, and survey trips into the pine-nut hills become common, and according to one informant: "If we have a couple of [illegible] will say, 'We ought to have a pine-nut dance,' and then we'll have one."

222 The following account of the pine-nut dances of the
527 past was given to me by a man, now almost blind, of
[115] between seventy-five and eighty. His father claimed to be chief of the Washo through an affinal relationship to the famous Captain Jim, and my informant maintains the claim, stoutly denied by all other Washo except his relatives and admitted by them only when they are forced to depend on his hospitality. The account is one of a well-regulated four-day ceremony of the first fruit. However, it will become apparent as other information is presented that it is a highly idealized version. It is valuable, however, because it includes a number of sacred elements of obvious importance.

11. Bone awl (mibi?), needle (bebits¢t) and threads of sinew, buckskin, and vegetable fibers. 412 283
12. Paint mortar. 415

C. Baskets (singam). See Barrett (1917, 17-24) for a discussion of Washo basketry. The tight weave, decorated, coiled works are recognized as being among the most beautiful baskets ever made. Plate V, A illustrates some baskets. 285
1. Twined conical burden basket used with a buckskin or two ply twisted rope carrying strap.
   a. Large open weave (mamayt).
   b. Small open weave (washtanam).
2. Twined scoop-shaped trays.
   a. Coarse open work winnower and roaster (tugabul).
   b. Close weave (modal).
3. Large coarse open twined pinecone bowl (itmago).
4. Three rod foundation coiled.
   a. Large conical cooking basket (giuleu).
   b. Small mush bowl (itmahadga).
   c. Small shallow basket.
   d. Subglobular choke-mouth bowl (d¢gikup).
   e. Water bottle (possibly one rod foundation) with a pitch covering (k¢tip).
5. One rod foundation coiled.
   a. Close (singam).
   b. Ribbed (bayudate). [291]
6. Woman's hat ? [352]
7. Baby baskets.
   a. New born infant type. [412]
   b. Regular hooded flat type (bikus).
8. Seed beater (tapuli tugabul). [415]
9. Spoon (itdamkut). [226]
10. Fish trap.

D. Hunting and fishing gear. 41
1. Straight bows (baiohat) of yew or pine wood. One variety was sinew backed. String of sinew (dideu) or fiber (dumbays¢gi).
2. Arrows (m¢skisit) of rosewood, reed, and willow (himo).
3. Arrowpoint (ma?sate) made by sharpening the end of the shaft or an insert piece that fits into the end of the shaft or by tieing on a small obsidian (patsaga), chert, or other stone point with sinew. [237]
4. Three tail feathers (tsisuapo) were used on the arrow. [412]
5. A quiver (itpatsu) of buckskin.
6. A flint flaker (itbayuk) of an antler tip used with a buckskin pad.
7. Grooved arrowshaft smoother (mashum) of abrasive sandstone or volcanic pumice. [283]
8. Fish harpoon (bayako) with wood shaft and detachable point tied to the shaft with fiber cordage. [227]

9. Fish hook of bone with fiber cord.
10. Tule boat and long wood pole.
11. Snares.
12. Traps (itpakmalȼt), especially the rockfall type for small rodents.
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage.
15. Antelope drive fences (mugigush) and corral.
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper.

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bitsȼk), see Plate III.
2. Metate (dȼmgȼ) and mano (gamum).
3. Seed storage pits (damyeo) and mounds; particularly for pinenuts, Plate II, B illustrates a pinenut cache.
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu).
6. Hooked (beyugum) pinenut gathering pole (bihȼ?).
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kasa) stirring stick used to remove stones from the cooking basket.
9. Skin and animal stomach bags (tashȼp).
10. Soaproot brush (itgumbeyut) or comb (itwega).
11. Carrying net.

F. Other manufactures.
1. Stone pipe (dȼk) used with a skin tobacco bag (bankush tashȼp).
2. Bone and willow whistles.
3. Cocoon rattle (diyu angal).
4. Shaman's kit.
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game.
7. Bat and rope used in a game.
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C.
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo).

For information on food, water, and medicines see pp. 20-21.

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that

Washo NT20
Achomawi N5E

ARTHROPOLOGICAL RECORD

NWA 224

219. Brush
219. Feather
220. Basket
220a. Anything
221. Rodents flooded out
222. Flares for fuel

Eagle (and Other) Catching

NWA 228

223. Arrow owned, individually
224. Young taken from nest
225. Frightened off nest, caught
226. Hunter climbs to the nest
227. On rope
228. On net
229. Carries cage
230. Seizes by hand
230a. Eaglet held down with stick to protect hand

NWA [231]

230. Feathers taken, then eagle released
237. Hearing of eagle
238. Nest in tree
239. Bird tied up
240. Caged
241. Eagle-catching power from dreams
242. Eagle caught for feathers
243. Tail feathers
244. Wing feathers
244a. Down

NWA 231

245. For trade only
246. Hearing other birds
246. Chiefly down
249. Young taken from nest
250. Bird kept in cage
251. Twined willow cage, painted toy

Fishing

NWA 226

252a. Trout caught in own territory
252b. Obtained in neighboring area
252c. Loyai caught in own territory
252d. Obtained in neighboring area
252e. Suckers caught in own territory
252f. Obtained in neighboring area
252g. Minnows caught in own territory
252h. Obtained in neighboring area
252i. Salmon caught in own territory
252j. Obtained in neighboring area
253. Fish nets
256. Special form
257. Rabbit net used
258. Wading in stream
258a. Ice pick

NWA [476]

259. Net used through ice
259a. Communal fishing

NWA 226 227

260. Weir
261. Rock dam
262. Platform built over river
263. Basket for landing fish
264. Conical carrying type
265. Special elongated type

[p. 370]

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	Kt	Kh	To	Tc	Pa	Wa	At	Sa	Tg	Wd	Kl	AE
266. In weir	+	+	+	–	+	+	+	+	+	+	+	+	+	+
267. In dam	–	–	–	–	–	–	–	+	–	–	–	+	+	+
268. Supported by sticks	+	+	+	+	–	–	+	+	+	+	+	+	+	+
269. Held in hand	–	–	–	+	+	+	–	+	–	–	–	–	–	+
270. Fish driven with willow bundles	+	+	+	+	+	+	+	+	+	+	+	+	+	–
271. Hand-catch in shallow water	–	+	+	+	+	+	+	+	+	+	+	+	+	+
272. Harpoon	+	+	+	–	+	+	+	+	–	+	+	+	+	+
273. Spear	–	–	–	–	–	–	–	–	–	–	+	–	–	+
274. 1 prong	–	–	–	–	–	–	–	–	–	–	+	–	–	+
275. 2 prongs	–	–	–	–	–	+	–	–	–	–	+	–	–	+
276. Fish arrow, 1 prong	–	–	–	–	–	–	–	–	–	+	+	+	+	+
276a. Fish arrow, 2 prongs	–	–	–	–	–	–	–	–	–	–	–	–	–	+
277. Night fishing	+	+	+	+	+	–	–	+	–	+	–	+	+	–
278. Torch or fire	–	–	–	–	+	–	–	+	–	–	+	+	+	–
279. Moonlight	+	+	+	–	+	–	–	+	–	+	–	+	+	–
279a. Stream bottom prepared with white rocks	–	+	+	+	+	+	–	–	–	–	–	–	–	–
280. Hook: gorget (straight, bipointed)	+	+	–	+	+	+	+	–	+	+	–	–	–	+
280a. Angle	–	–	–	+	+	–	–	+	+	+	–	–	–	+
281. Of bone	+	+	+	+	+	+	+	+	+	+	–	–	–	+
281a. Of bone and wood	–	–	–	+	–	–	–	–	–	–	–	–	–	–
282. 1 barb at angle	–	–	–	–	–	–	–	+	–	–	–	–	–	+
284. Line attached	+	+	+	+	+	+	+	+	+	+	–	+	–	+
285. Pole	–	–	–	–	–	–	–	–	+	+	–	–	–	+
286. Bait: angleworm	+	–	–	–	–	–	–	–	–	–	–	–	–	–
287. Grasshopper	–	+	+	+	–	–	+	+	+	+	–	–	–	+
288. Salmon egg	–	+	–	–	–	–	–	–	–	–	–	+	–	–
288a. Minnow	–	+	+	+	–	–	–	+	+	+	–	+	–	–
289. Grub	+	+	+	+	+	+	+	+	+	+	–	+	–	–
290. Bait bag, bookskin	+	–	–	–	–	+	–	–	–	–	–	–	–	–
290a. Bait basket	–	+	+	–	+	–	+	+	–	–	–	–	–	–
291. Fly hook	–	–	–	–	–	–	–	–	–	–	–	+	–	–
292. Sinker	+	+	+	+	–	+	+	–	+	+	+	+	–	–
293. Poison (tobe used) placed in stream	–	–	–	–	–	–	–	–	+	+	+	+	–	+
293a. Fish poisoned by "soaking"	–	+	+	–	–	–	–	–	–	–	–	+	–	–
294. Stream dammed	–	–	–	–	–	–	–	–	–	–	–	–	–	–
295. Creek diverted	–	–	–	–	–	–	–	+	+	+	+	+	+	+
296. Fish killed by striking	+	+	+	+	+	+	+	+	+	+	+	+	+	+

Animals Eaten

297. Dog (ocrobuim) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297a. Mink (pai'mea) eaten	–	–	–	+	–	–	+	–	–	–	–	+	–	–
297b. Mole (tobdai' kubs9va) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297c. Porcupine (tse'kwada or mdhi) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297d. Jack rabbit (kmaS) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297e. White rabbit (tohokmaS) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297f. Cottontail rabbit (tarSS) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297g. Pocket gopher (ungatsiva) eaten	–	–	–	–	–	–	–	–	+	+	–	+	–	–
297h. Kangaroo rat (intsi) eaten	+	–	–	–	–	–	–	–	+	+	+	+	–	–
297i. Mouse (field) (pengatsi) eaten	+	+	+	+	+	+	–	–	+	+	+	+	+	–
297j. Muskrat (pamma) eaten	–	–	–	–	–	–	–	–	+	+	+	+	+	+
297k. Wood rat (tika'ua) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297kk. Woodchuck (kidi) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297m. Squirrel (ikmS) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297n. Ground squirrel (kSbi or kSpe) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297o. Chipmunk (sodn'a) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297p. Weasel (pavini) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297q. Skunk (pegI) eaten	–	–	–	–	–	–	–	–	–	–	–	–	+	–
297r. Bat (kiyo'bana) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297s. Elk (patu'hnia) eaten	+	–	–	–	–	–	–	–	–	–	–	–	–	–
297t. Buffalo (patakni) eaten	+	–	–	–	–	–	–	–	+	+	+	+	+	+

[p.371]

Washo NT20
Achumawi N35

CULTURE ELEM. MATERIAL : XIV—BASKETRY: NORTHERN PAIUTE

	Ta	El	Ha	Ha	Ta	Ta	Ma	Ma	El	Ha	Ta	Wa	El	El
1071. Twined winnowing basket (timáma)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1072. Fan shaped, triangular	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1074. Parallel warps	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1075. Open twined (pata)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1076. Close twined (tomo or tóma)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1077. Used also for parching	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1078a. Angular tray (tama)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1080. Twined	o	o	o	o	o	o	o	o	o	o	o	o	o	o
*1082. Conical carrying basket (kurua)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1084. Open twine	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1085. Close twine	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1086. Deerskin-covered bottom	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1089. Pointed bottom	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1090. End-and-bundle rim	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1091. Fishing trap (oyahni)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1091a. Hipointed, opening on side	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1092. Plain twine	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1092a. Hen made	-	o	-	-	-	-	-	-	-	-	-	-	-	-
*1093. Twined hat (kotosaná)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1094. Hemispherical	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1095. Black design applied	-	o	-	-	-	-	-	-	-	-	-	-	-	-
*1098. Twined water jug (oan; cf. 888)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1098a. Coiled	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1099. Rounded bottom	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1100. Pointed bottom	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1101. Tapering spout	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1102. Pitch on outside	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1103. Pitch on inside	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1104. Pitch on bottom	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1105. Paint: red	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1106. Bundle: horsehair	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1106a. Willow	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1110. Deerskin	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1111. Vegetable string	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1112. Stopper: juniper bark	-	o	-	-	-	-	-	-	-	-	-	-	-	-
1113. Grass, etc.	-	o	-	-	-	-	-	-	-	-	-	-	-	-
*1114. Food bowl (taida)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1115. Coiled	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1116. Twined	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1117. Pitch coated	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1118. Basket for boiling (ope)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1118a. Coiled	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1118b. Twined	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1119. Ladle (tuatuam)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
*1120. Twined	o	o	o	o	o	o	o	o	o	o	o	o	o	o
*1121. Coiled	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1122. With handle	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1129. Lids modern	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1129a. Lids aboriginal	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1130a. Mending of basketry	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1131. Bags (mero'o)	o	o	o	o	o	o	o	o	o	o	o	o	o	o
1131a. Of hides	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1132. Of twined sage bark	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1133. Of twined tule	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1134. Hat (ohad)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1134a. Fur deer	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1135. Of twined sage bark	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1136. Of twined tule	-	-	-	-	-	-	-	-	-	-	-	-	-	-

[p.387]

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260. To: - (LP). Kl: + (Kelly, 96): A troughed willow dam and trap. Kl: The weir described by BS was a trap as well as a barrier. Willows were stuck in the mud so as to form 2 parallel rows about 2 feet apart and extending completely across the stream. The ends of the willows above the water were bent and tied together to form a trough about a foot deep. The fish trying to leap the barrier were caught in the trough. It is similar to the one described by Kelly.

[224 227] 261. Kl: Rock dam was only used to get suckers; trout were speared. Wa: - (Smith, notes).

262. Wd: SC denied the use of platforms for fishing for the Washo, but said the Maidpui employed them. Wa: + (Smith, notes).

263. Owens Valley: Steward, 251, reports conical basket used below willow dam. To: - (LP).

[227] 264. Wa: - (Smith, notes).

269. Kl: + (Kelly, 96).

270. To: Willow bundle used to drive fish was called tuma'sumpa. Practice was known by BS but not used by his band, the Theiget. To: - (LP).

272. To: - (LP).

272-273. Wd: Denied by BJ, who described a single-pronged spear; however, SC claimed the Washo used the harpoon and no spear. I am inclined to think SC correct.

273. Kl: Fish-spear tipped with 18-inch leg-bone of sandhill crane reported seen at Humboldt Lake (Leonard, 161). Ramy and Brenchley, 42, saw 1 used on Carson River. Kl: + (Kelly, 96).

274. Kl: + (Kelly, 96).

275. Owens Valley: + (Steward, 251). Paviotso: "The spear, a two-pronged pole with which the fish were pinned to the bottom" (Curtis, 15:71).

[228] 276. Wa: - (Smith, notes).

276a. Owens Valley: + (Steward, 251).

276. Owens Valley: Steward, 251, quotes from Chalfant's MS concerning fishing by aid of a fire on the bank. (See Note 296a.)

280. Kl: Leonard, 166, describes a bipointed hook, which was probably gorget type, seen used on Humboldt Lake. Paviotso: "Hook, made of two crossed bones" (Curtis 15:71). To: - (LP). Wd: Both BJ and SC claimed ignorance of type of hook used in old days, although both thought lines had been used.

281a. Kl: + (Loud, 41, fig. 8). University specimen 1-42986 from the Heizer-Krieger 1936 excavation of Humboldt Cave was carried and shown to informants, but none identified bone-barbed piece of greasewood as a fishhook. Lovelock Cave: + (Loud, pl. 51, p. 41).

286. Owens Valley: + (Steward, 251).

287. Owens Valley: + (Steward, 251).

293. All informants who knew of drugging fish said toza (Leptotaenia dissecta Nutt. var. multifida Jepe.) root was pounded and soaked in pools, streams, and the like. Steward, 251, re-